

India

Board of Foreign Missions of the Reformed Church  
in America.

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SKETCH  
OF  
THE ARCOT MISSION,  
INDIA.

BY  
REV. J. H. WYCKOFF.

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# Map of The Arcot Mission. India, And Its Surroundings.

Boundaries of The Arcot Mission }  
Mission Stations =  
Out Stations =  
Stations of Other Missions }  
Railways =  
Wagon Road =

Scale: 24 miles to an Inch.

0 10 20 30 40 50

Tumkur.  
W. M. S.

13°

Bangalore.  
London Mission.  
Wesleyan.  
American Methodist.

Mysore State Railway.  
Chinnapatam.

Seringapatam  
W. M. S.

Mysore.  
Wesleyan Mission

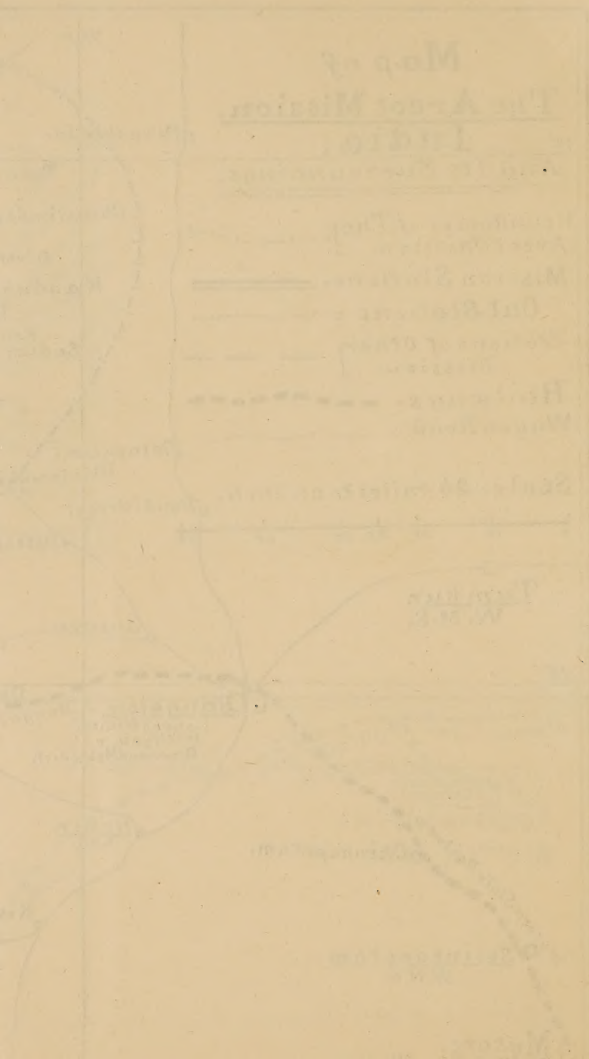
12° N.

Nilagiri Hills.  
Ootacamund C. M. S.

Coonoor.  
Metapallyam.  
Colimbar.  
L. M. S.

West Coast. L. M. S.





# SKETCH OF THE ARCOT MISSION.

BY THE REV. J. H. WYCKOFF.

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## LOCATION AND EXTENT OF FIELD.

BRITISH INDIA is divided for political purposes into Presidencies; the Presidencies are divided into Districts; the Districts subdivided into Taluks or Counties, and each county composed of a certain number of villages. Our Mission is called the Arcot Mission, because it occupies chiefly the Arcot District of the Madras Presidency, which forms the southern portion of the peninsula of India. The Mission field embraces the whole of the North Arcot, two counties of the South Arcot, and three counties of the Cuddapah Districts, together with the adjacent portions of the native kingdom of Mysore. Its length is 190 miles, and average breadth 60 miles, an area of 11,400 square miles—larger than the State of New Hampshire—with a population of about three millions.

## PHYSICAL FEATURES.

The southern portion of the Mission district is low and level, and forms part of the slope from the Eastern Ghauts to the sea. The northern portion is broken into ranges of hills, some of which rise to a considerable altitude. The Stations Palmanair and Madan-



apalle, which stand above the Ghauts, are situated at an elevation of 2,211 and 2,500 feet respectively above the level of the sea. The *soil* is generally good, being in some parts red and gravelly, and in others sandy. The principal river is the Pálár, the bed of which, half a mile or more in width, is dry except in the rainy season. Tributary streams, together with artificial lakes called *tanks*, furnish the chief water-supply.

#### CLIMATE.

The *climate* is hot—hotter probably on the whole, than any other part of India. The average temperature throughout the year is 84° F., but the mercury during April and May frequently rises above 100° in the house, and as high as 160° in the sun. Previous to the rains, which come with the N. E. monsoon in October and November, the country has a very arid appearance. “In May, June and July the grass is scorched up, vegetation droops, animal life suffers, rivers and tanks become dry, and hot winds, laden with dust, blow from the West. In August the heat, dust and glare are moderated by occasional heavy thunder showers ; but, a few days after the great rains in October, the surface of the whole country becomes changed, as if by magic, from a naked, arid expanse to a sheet of varied luxuriant verdure.”

#### NATURAL PRODUCTIONS.

Rice is the staple product, being irrigated from tanks. Rági, a coarse grain, as well as millet, maize and sorghum, are also extensively grown, and constitute the chief food-supply of the lower as rice does of the higher classes. Oil-seeds, indigo, tobacco and spices are the main exports. The usual tropical *fruits* are found, the most abundant being plantains, limes

oranges, mangoes, pine-apples and guavas. The principal trees are tamarind, mango, banyan, palmyra and cocoa-nut. As there is little or no forest in the Tamil district, few wild beasts exist. In the Telugu portion, however, bears, hyenas, wild-boar, cheetas, deer, antelope and elk are not unfrequently seen. Monkeys and jackals are numerous in all parts ; lizards, snakes and scorpions are common ; as are mosquitoes, white ants and other insects. The domestic animals are cows, buffaloes, sheep and goats. Horses that are of any value are imported, and only kept by Europeans and wealthy natives. Oxen are used almost exclusively for draft purposes by the natives, and for travel.

#### PEOPLE AND CASTES.

With the exception of about 25,000 Mohammedans, living chiefly in the towns, and a few Europeans and Eurasians (half-castes), the people of the district are Hindus; divided into three classes : Brahmins or Aryans, Sudras or Dravidians, Pariahs or out-castes.

(1) The *Brahmins*, although but four per cent. of the population, are by far the most influential section. They divide themselves into two classes, religious and secular. The former are devoted entirely to religious duties and officiate as priests to the Sudras ; the latter take up salaried appointments, chiefly under Government, but not such as require any manual labor. The intellectual professions are largely in their hands. Of the college graduates, 60 per cent. are Brahmins. They are decidedly a fine race. Well made, with finely-modeled lips and nose, fair complexion and high forehead, they stand out distinct from the rest of the Hindu population, superior in physical as well as intellectual endowments.

(2) The *Sudras*, who form 75 per cent. of the population, should not be confounded with the Sudras of North India, who hold a very inferior position. The Sudras of the South are virtually *the people*. They own the soil and till it; they are the artisans and tradesmen. When the Brahmins came amongst them they were rude and ignorant. Through them they learned the arts and sciences, and many of them now possess all the intelligence and refinement of their teachers. Like the Brahmins, the Sudras are tenacious caste-holders. They are divided into more than a hundred different castes, such as agricultural castes, weavers, smiths, merchants, shepherds, potters, etc., the different castes not being allowed to eat, drink, nor intermarry with one another. Each caste is further divided into a number of classes, each of these classes subdivided, and the process of division carried to such an extent that a man or woman is forced to marry among the members of 50 or 60 families. A man who violates caste rules is excluded from caste privileges. No one is allowed to give him work, water, food or fire, nor have any intercourse with him. He is thus either forced to relent or become an out-caste altogether.

(3) The *Pariahs*\* (*Málas* in Telugu), together with the leather-workers (Tel. *mádigas*), constitute a numerous class, forming 20 per cent. of the population. Some have thought them aboriginal tribes anterior to the Dravidians; but the more common opinion is that they were originally Sudras, possibly some of them Brahmins, who for various offences were expelled from caste and reduced to their present condition by long

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\* There are other inferior castes, but their number is so small that I have included them all under the title of Pariahs. ;



years of servitude. They are almost as dark as negroes, but have straight hair, and generally their features do not differ from the Sudras. Their condition is pitiable in the extreme, their status being scarcely removed from that of slaves. Some of them own land, but it is usually mortgaged up to its entire value, and their cunning Sudra masters are careful that their property does not accumulate to such an extent as to make them independent of their control. They are assigned a place to live separate from the main portion of the village, into which no respectable Sudra will enter, and are made to perform all the menial services of the village.

#### LANGUAGES.

Tamil and Telugu are the prevailing languages: Tamil being spoken by two-thirds, and Telugu by about one-third, of the people. They are both *cultivated* Dravidian tongues. Although greatly enriched by the Sanscrit, to which they owe as much as English does to Latin, they originally existed independent of it, and are affiliated to the Scythian and not to the Indo-European family of languages. Tamil has the more extensive literature, but Telugu is more mellifluous in tone and is called the Italian of India. A peculiar interest attaches to the Tamil, in that it was the language in which the Gospel was first preached in India, is spoken by the largest number of native Christians, has the largest Christian literature, and the best translation of the Sacred Scriptures. The language of the Mohammedans is Hindustani, but they also understand the vernaculars of the district. The majority of the educated classes know English, the study of which is becoming almost universal in the schools.

## RELIGION.

*Hinduism* is the religion of the people, the two leading characteristics of which are idolatry and immorality, both the legitimate offspring of the pantheistic philosophy that forms the basis of the Hindu religion. United to this is the terrible caste system, which, like a huge anaconda, holds its victims with an awful grasp. Rom. i: 21-25 is an exact description of the religious and moral condition of the Hindus.

## VILLAGE SYSTEM AND CUSTOMS.

The population is almost entirely rural. People live only in villages, containing from 500 to 1,500 inhabitants. Many of the so-called towns are merely groups of villages. The village consists of two distinct sections, separated a few rods from each other. In the larger and better portion live the high-castes, Brahmins and Sudras, the former usually having a street to themselves. In the poorer and smaller portion live the Pariahs. The houses are mere huts with mud walls and thatched roof; the dwellings of the wealthy few having brick walls and tiled roof. A grass mat which serves for a bed, and a few earthen or brass vessels, compose the scanty furniture. The food, consisting of boiled rice or rági with curry (vegetables cooked with spices and ghee), is eaten with the fingers of the right hand.

The ordinary dress of the man consists of two pieces of white cotton cloth three yards long, and a yard and a quarter wide, one piece being tied around the waist and reaching to the feet, the other thrown loosely over the shoulders. The better classes also wear a turban on the head. The dress of the woman is a single piece of woven cloth seven or eight yards long and one and a

quarter yard wide, one end being gathered round the waist the breadth reaching to the feet, and the other end carried gracefully over the shoulders. Jewels are an important part of the dress, especially of the females.

The land that is cultivated, from 500 to 1,000 acres, lies around the village, a part being reserved for common pasturage. The village has one or more large tanks or artificial lakes, which contain water for irrigating the fields. These are constructed by throwing up embankments in places where there are depressions, with gates built for drawing off the water. The property of an average farmer consists of six or eight acres of land, two or three yoke of oxen, four or five cows and half-a-dozen sheep. Part of the land lies under the tank, and is used for the cultivation of rice or *râgi*, which requires daily irrigation. The remainder is reserved for dry crops, such as millet, maize and sorghum, which are brought to maturity by light showers. The farming utensils are very primitive, the plow being an iron-plated stick fastened to a crooked beam, and the harrow often nothing more than a piece of brushwood ; the grain is harvested with a short sickle ; is threshed with oxen, the cattle treading it out ; and is winnowed by pouring it from a basket in the open air. Men, women and children work in the fields, the ordinary wages of a laboring man being six cents a day, and of women and children three cents.

The village has three officers—Headman, Accountant and Watchman, appointed by Government. The Headman, who has limited magisterial powers, is responsible for the good order of the village and the collection of the revenues, there being a fixed assessment on all cultivated lands. The Accountant keeps



the village accounts, and assists the Headman in collecting the taxes. The Watchman, who is usually a low-caste man, guards the village boundaries, watches the village at night, and acts as servant to the Headman. Besides these Government offices, which are hereditary and held on good behavior, each village has its own functionaries, such as the priest, astrologer, barber, washerman, carpenter, potter, etc., all of whom receive compensation for services rendered.

#### MISSION OF THE REFORMED CHURCH.

The Arcot Mission was organized in 1853 by Rev. Messrs. Henry M., William W. and Joseph Scudder. Previous to this time work had been done by other societies in the towns of Vellore and Chittoor, and a few converts gathered, who were subsequently handed over to the care of our Mission. In 1885 two additional Missionaries arrived, and in 1861 the force was increased to nine men, the largest number ever connected with the Mission.

#### DIVISION OF TERRITORY.

The method pursued is to divide the territory into parishes and distribute them among the Missionaries who occupy central points called *stations*, from which, with their native assistants they seek to evangelize the district intrusted to them. The field, as at present (1886) apportioned among the Missionaries, is as follows :

<i>Stations.</i>	<i>Missionaries.</i>
Vellore.....	{ Rev. J. W. Scudder, M.D. Miss Julia C. Scudder.
Chittoor.....	Rev. J. W. Conklin.
Arcot .....	Rev. L. Hekhuis, M.D.

<i>Stations.</i>	<i>Missionaries.</i>
Arni.....	Rev. E. C. Scudder, Jr.
Tindivanam.....	Rev. John Scudder, M.D.
Palmanair.....	Vacant.
Madanapalle.....	{ Rev. W. W. Scudder, D.D., Miss M. K. Scudder.
Coonoor.....	Hill Station.
In America.....	{ Rev. J. Chamberlain, M.D., D.D., and Rev. J. H. Wyckoff.

## MODE OF LABOR.

The command of the Master: "Preach the Gospel," is the foundation-stone of the Mission. Learning the languages of the people well, the Missionary enters in among the masses, carrying the Gospel message far and wide, distributing books and tracts. As most of the people live in villages, he spends a great part of his time in the district. Pitching his tent in a central village, he radiates from this point in company with native assistants, mornings and evenings, carrying the Gospel to all the villages that lie within the radius of four or five miles. Then changing his place of encampment, he does the same in another circle of villages, thus systematically "touring up" the whole district committed to his charge. Arriving in a village, he takes his stand in the principal street. A lyric is sung, or a few verses of Scripture read, to attract an audience. When a number of people have gathered, the native assistant begins to address them, telling them first the object of the visit, then speaking probably of the folly of idolatry, explaining the nature of the true God, the way of salvation through Christ. The Missionary then takes up the address and further unfolds the subject, enforcing and illustrating it by

quotations from their own writings, after the manner of St. Paul on Mars Hill. Questions are then asked, which opens the way for further explanation; after which, books and tracts are distributed. In this way the Gospel is carried to every town, village and hamlet throughout our district.

#### FORMATION OF CONGREGATIONS.

After the Gospel has been repeatedly preached in a village, if any three or more families agree to abandon idolatry and place themselves under Christian instruction, they are organized into a Christian congregation. A native Catechist is sent to the village, who takes up his residence with the people; a little school-house or prayer-house, costing \$10 or \$15, is erected, and in this building the people gather at night and are instructed in the fundamental truths of the Gospel, as well as in all the habits and usages suitable to a Christian community. During the day the children assemble, and are taught secular and religious lessons. If at the end of a year any of the congregation give evidence of being true Christians, they are baptized, and when there is a sufficient number a church is organized. It is in this manner that all the congregations in our Mission have been formed.

#### NATIVE ASSISTANTS.

Native agents employed by the Mission are classified as follows: Native Pastors, Catechists, Assistant Catechists, Readers. A *Native Minister* is put in charge of one large congregation, of which he has the pastoral oversight. He also labors more or less among the heathen. A *Catechist* is a man appointed to instruct a native congregation. He assembles the adults for prayer and catechization, teaches the children, as



well as labors among the heathen in his own and neighboring villages. The distinction between a Catechist and Native Pastor is, that the former is not ordained, and so does not baptize nor administer the Lord's Supper. *Assistant Catechists* are junior Catechists. *Reader* is an indefinite title given to young men who have been but a short time in Mission service, or to older men who have received but little training. A Reader has charge of a small congregation or school, and accompanies the Native Pastor or Catechist in preaching to the heathen. Graduates of the Arcot Seminary are classed as Readers on being admitted into Mission service. Catechists and Readers receive a fixed salary from the Mission, which is supplemented by aid from the people, chiefly in grain. The maximum salary of a Catechist is \$90 per annum, and of a Reader \$60. Native Pastors receive a maximum salary of \$150, at least three-fifths of which is paid by the native churches, and, if necessary, up to two-fifths by the Mission. Besides the above, the Mission employs teachers, who give themselves exclusively to school work. Their salary, which is determined by the grade they have passed, is largely paid from school fees and Government grants. Wives of the helpers are frequently employed as school mistresses on a small salary of from \$1.50 to \$2.00 per mensem, to assist their husbands ; and also as Bible-readers, to visit the houses of the heathen and read and explain the Scriptures.

#### SCHOOLS.

“Evangelize first, educate afterwards,” is a fundamental principle of the Arcot Mission; and although this rule has been departed from in recent years, espe-

cially in the establishment of high-caste girls' schools, it still remains the governing policy of the Mission. But notwithstanding that schools are established primarily for Christians, nearly all of them are open also to the heathen, who freely attend them.

*Day Schools.*—Eight Station and eighty Out-station (village) schools are connected with the Mission. In the latter, adults as well as children are under instruction, the catechists doing the combined work of preacher and teacher. The *village schools* are very simple and elementary. The building, which answers also for a prayer-house, is rudely constructed with mud walls and straw roof. The only furniture is a small black-board a plain table, and one chair or bench. The children sit on the floor and learn the alphabet by writing with their fingers in the sand. The secular lessons are usually limited to "the three R's," with a little geography and grammar. Religious instruction forms a large part of the curriculum. The *Station day-schools* are of higher grade and conducted more on the American plan. The building has brick walls and tiled roof, and is supplied with benches, tables and maps. The teacher has been well trained, and gives his whole time to the school work. Girls as well as boys are admitted into these schools.

*Boarding Schools.*—The brightest pupils in the day-schools are sent to the boarding-schools, of which there are six in the Mission, as follows: Arcot Seminary, Chittoor, with 80 pupils; Primary Department, Arcot Seminary, Arni, 29 pupils; Tamil Girls' Seminary, Vellore, 61 pupils; Telugu Boys' Boarding-School, Madanapalle, 35 pupils; Telugu Girls' Boarding-School, Madanapalle, 29 pupils; Preparandi

School, Tindivanam, 28 pupils. The design of these institutions is the training of Native Agents for Mission work. A large number of men and women have already been educated in them, and are now engaged in Mission service. Parents of pupils, who are able, pay one rupee (50 cents in silver) per mensem as school fee ; poor children and orphans are educated free. The cost of educating a boy or girl (board, clothing and tuition) is from \$30 to \$40, according to age.

*Schools for the Heathen.*—Besides the day schools and boarding-schools for Christians, the Mission has under its control the following schools, composed almost exclusively of high-caste heathen children: An Anglo-Vernacular Boys' School at Tindivanam, 143 pupils; an Anglo-Vernacular Boys' School at Vayalpad, 83 pupils; an Anglo-Vernacular Boys' School at Chetpett, 62 pupils. Two Hindu Girls' Schools at Vellore, 193 pupils; one Hindu Girls' School, at Tindivanam, 44 pupils; one Hindu Girls' School, at Madanapalle, 40 pupils; one Hindu Girls' School, at Arni, 52 pupils; one Hindu Girls' School, at Coonoor, 50 pupils; one Hindu Girls' School, Chittoor, 55 pupils.

Daily instruction in the Bible is given in these schools by Christian teachers. The girls' schools at Vellore are under charge of Miss Julia Scudder, and the one at Madanapalle under charge of Miss M. K. Scudder.

#### OTHER AGENCIES.

*Medical Work* is an important auxiliary to the Mission. Several of the Missionaries are certificated physicians, and have used their skill in medicine and surgery with excellent results. Many cases of conversion, in some instances of whole villages, have re-



sulted from this agency. The Mission has control of a large Hospital at Ranipett, with a Branch Dispensary at Wallajapett, under charge of Dr. Hekhuis, in which as many as a hundred patients are treated daily. No medicines are given out until the Gospel is first preached, and the influence of the institution in allaying prejudice and winning the confidence of the natives cannot be overestimated.

*Colportage.*—Three *Bible* and four *Tract Colporteurs*, supported by English and American Societies, canvass the district and sell Bibles and Tracts. The Native Helpers also carry books and tracts on their preaching tours. They are not given gratuitously except when touring in new fields. Full statistics are not at hand, but the Bible Colporteur at one station, last year sold 1,653 Bibles and portions ; and the Tract Colporteur, 2,248 Christian books and tracts.

*Free Reading-Rooms* are kept at all the Stations and are a useful agency in reaching the educated classes. Books and papers are furnished for perusal, and at least once a week an evangelistic service is held. The average number of visitors at the Reading-rooms of four Stations last year exceeded 9,000.

#### WORK FOR WOMEN.

Hindu women are reached in three ways: By direct preaching, schools, and house-visitation. The zenana system does not prevail in southern India to any extent. Women go about freely, and in the villages form a very considerable proportion of our audiences. In the large towns schools have been established, in connection with which house-visitation is carried on by the Missionary ladies and their female Assistants.

## PUBLICATIONS.

The *Publications* of the Mission are :

“The Bazaar Book ; or, Vernacular Preacher’s Companion,” in Tamil.

“Spiritual Teaching,” in Tamil and Telugu.

“Jewel Mine of Salvation,” in Tamil and Telugu.

“Sweet Savors of Divine Truth,” in Tamil.

These books, composed by Rev. Dr. Henry Martyn Scudder, and consisting chiefly of addresses to the Hindus on vital subjects, are of rare value. They are extensively used in southern India, and are an inestimable boon to vernacular preachers, furnishing them with many able arguments and apt illustrations. Through them Dr. Scudder is still preaching to thousands of natives in India. The following translations have also been published :

“Liturgy of the Reformed Church in America,” in Tamil, by Rev. Dr. H. M. Scudder.

“Liturgy of the Reformed Church in America,” in Telugu, by Rev. Dr. Chamberlain.

“Heidelberg Catechism,” in Tamil,” by Rev. Drs. H. M. and J. W. Scudder.

“Bazaar Book,” in English, by Rev. J. W. Scudder, M. D.

“Spiritual Teaching,” in English,” by Rev. J. W. Scudder, M. D.

“Telugu Hymn-Book,” by Dr. Chamberlain.

Rev. Drs. H. M. and J. W. Scudder and Dr. Chamberlain have also done valuable work in connection with the translation and revision of the Tamil and Telugu Bible.

## RESULTS.

The *results* of thirty-two years' labor may be summarized as follows :

1. The Gospel has been preached, and in many places repeatedly, in nearly every village and hamlet throughout the district. From carefully kept statistics, it is ascertained that more than four and a half millions of people have heard the Gospel through the Missionaries and their Native Assistants.

2. Twenty-three churches have been organized, containing 1,610 communicants, representing a Christian community of 5,437 souls. The church members have more than doubled with each decade. Christian congregations exist in nearly 100 villages. The native Christians are making steady advancement in intelligence and refinement, and are beginning to make their influence felt for good among the heathen masses. Their contributions toward the support of their own institutions last year amounted to 1,816 rupees (\$908 in silver) ; and this in a country where the laboring man receives, at the most, 8 cents, and the artisan 25 cents, a day.

3. Eighty-eight schools, attended by 2,313 pupils, have been established, and are now in operation. These are distinctively *Christian* schools, the Scriptures being systematically taught daily. Through them an educated Christian community is being developed.

4. A Native Agency, consisting of 4 Pastors, 35 Catechists, 34 Readers, 15 Christian School-masters, 24 School - mistresses, and 11 Female Bible-readers, has been raised up, and is now employed by the Mission. As a proof of the value of this agency, it need



only be stated that while during the last twenty years the congregations and schools have increased four-fold, the Foreign Missionary force remains the same, the additional work being effected by Native Helpers.

5. The attitude of the higher castes towards the Missionary and his message has undergone a favorable change. Abuse and ridicule of the preacher has almost entirely ceased ; books and tracts are gladly received and read ; children are freely sent to the Mission schools ; thousands are convinced of the falsity of their religion, and of the truth of Christianity ; and a general impression that Christianity will ultimately triumph prevails.

6. Nor is the change in the attitude of the higher-castes towards the Native Christian community less marked. Christians are no longer the despised and persecuted body they once were. Their children attend the same school, sit on the same seat, and read from the same book with Brahmins. As the native Church advances in intelligence and moral strength, the high-caste heathen are attracted by the unity and brotherly love of its members.

Such are some of the direct results, but who can estimate the indirect results ? The general awakening of thought throughout the whole empire ; the revolution that Hindu society is undergoing ; the relaxation of caste ; the yearning for a purer faith on the part of many. The organization of the Brahma Somaj in the north ; the recent movement to restore the purer religion of the Vedas in the south ; the formation of societies to promote female education, widow re-marriage, and other social reforms in every part of the country : how can these be accounted for except

by the spread of Christian principles, which are arousing the consciences and quickening the religious sense of the Hindus. The palmy days of Hinduism are past, never to return. The Brahmins are fast losing their hold upon the people. The leaven of Christian truth is now entering the mass of the native community. Faith in India creeds and philosophy is being shaken, and is giving place to inquiry and serious thought. The Sun of Righteousness is rising, and shining more and more unto the perfect day.

Such being the case, let the Reformed Church rise to her duty and privilege, and with redoubled zeal go forward with the work entrusted to her. Never was there such an opportunity before our beloved Zion as now. God is calling more loudly than ever for laborers to gather the ripened harvest. Shall we not obey His call, and help to hasten the coming of the Redeemer's kingdom in India?

**STATISTICS OF MISSIONARY PRO-  
GRESS IN INDIA BY DECADES,  
FROM 1851 TO 1881.**

	1851.	1861.	1871.	1881.
Male Missionaries.....	339	479	488	586
Female Missionaries. ....	.....	.....	370	479
Native Pastors.....	21	97	225	461
Native Lay Preachers.....	493	1,266	1,985	2,488
Native Christians.....	91,092	138,731	224,258	417,372
Communicants.....	14,661	24,976	52,816	113,325
Native Christian Teachers:				
Males.....	.....	.....	1,901	3,841
Females.....	.....	.....	837	1,643
Male Pupils.....	52,850	60,026	95,521	131,244
Female Pupils.....	11,193	15,969	26,611	56,408
Total Pupils.....	64,043	75,995	122,132	187,652
Contributions of Native Christians ..	.....	.....	.....	\$60,964

The rate of increase in the native Christian population from 1851-1861 was 52 per cent.; from 1861-1871, 61 per cent. and from 1871-1881, 80½ per cent. In communicants the increase was 70 per cent. from 1851-1871; 111 per cent. from 1861-1871, and 160½ per cent. from 1871-1881.







